

# THE A.M.E. ZION QUARTERLY REVIEW

58



7. Clarence C. Patterson in six months acquires a new spacious modern church edifice for n. This beautiful church, located at 74th Street and Cottage Grove Avenue, Chicago, nois, cost \$94,000.00. The Rev. Patterson, as evidence of his faith in our Zion, advanced a large personal sum of money to make this dream a reality.





# The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor  
P. O. Box 146, Bedford, Pa.

## TABLE OF CONTENTS

PICTURE, THE PRODIGAL'S RETURN .....	115
INTERPRETATION, FLORENCE TURVEREY REEVES	
DUTIES OF THE TRAVELING MINISTER .....	117
THE EDITOR	
THE NEGRO, A SOCIAL PROBLEM IN THE LUTHERAN CHURCH, MISSOURI SYNOD.....	119
BY DR. J. VAN CATLEDGE AND RICHARD C. DICKINSON	
CHRISTIAN ETHICS AND RACE RELATIONS .....	128
BY REV. REUBEN L. SPEAKS	
SERMONIC LITERATURE:	
THE NATURE OF THE DIVINITY .....	136
BY DR. CHARLES A. PLATT	
THE MYSTERY AND MAGNIFICANCE OF THE TRINITY.....	140
BY DR. CHARLES A. PLATT	
REVIEWING THE NEWS .....	145
THE EDITOR TRAVELS .....	151
EDITORIALS .....	153
LOOKING AHEAD IN BOOKS .....	157

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A. M. E. Zion Quarterly Review







## THE PRODIGAL'S RETURN

Giovanni Francesco Barbieri called Guercino

1591-1666. Italian from Bologna.

Original: Borghese Gallery, Rome, Italy.

Guercino was one of the popular painters of the Baroque style in Italy. His name Guercino comes from the fact that he had but one eye and it means "squinter". He worked in Bologna, Venice and Rome and came under the influence of many different teachers of art. He used forceful colors and generally idealized his subjects.

Guercino has departed from the usual presentation of the return of the Prodigal and has entirely disregarded the facts as narrated in the Bible. If you will read Luke 15:25-32, you will find that the elder brother was in the field when the Prodigal returned but here Guercino makes him one of the important figures. He has toned down his disagreeable disposition and even makes him very attractive. The elder brother, apparently under protest, brings out "the best robe" to put on his young and wayward "little brother".

Three figures fill the canvas: the handsome and commanding figure of the father wearing something like an elegant Roman toga, the ragged and disheveled Prodigal and the elder brother, impeccably dressed in blouse, jerkin and baret. Observe how the brilliant light falls on the bare torso of the Prodigal highlighting his left shoulder while the light shimmers on the fresh, clean blouse being put upon him. It falls, too, on the garments in the hand of the elder son, touches his querulous face and brings us to the eager and anxious eyes of the father.

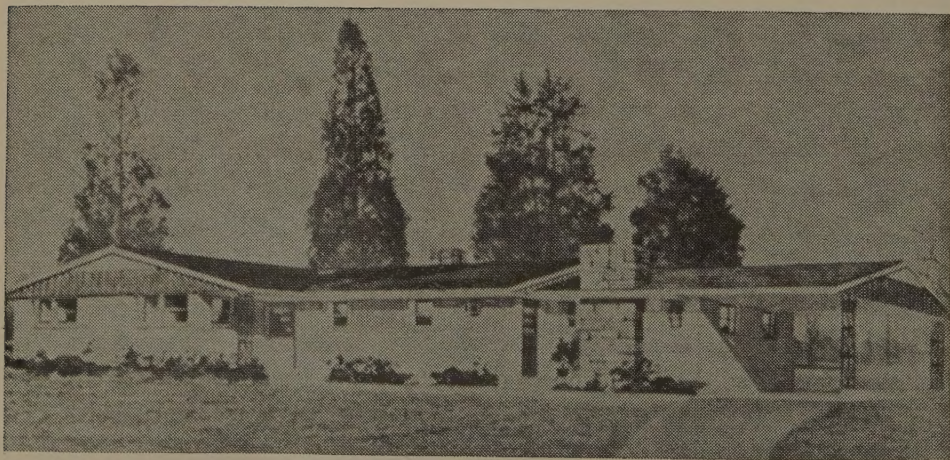
The elder brother holds the key to the happiness of both father and son and all the lines lead to him. The long arm of the Prodigal in the center of the painting, the eyes of the father and the younger son, the flow of the toga draped around the neck of the father all carry our eyes to the face of the unhappy brother, yet at the same time the right hand of the father points to the Prodigal and our eyes are led back to him. His disheveled head is set against the brightness of the bay window with its stained glass. He has quickly lifted his eyes for the moment from looking at and fingering the soft blouse to see his elder brother's disapproving stare and pouting lips. There is a look of humility and wistfulness in the eyes of the younger man but the hauteur, thinly disguised, of the elder brother crowds out



any compassion. This is revealed in his posture and his critical glance. True, his lips are closed, but his air of aloof injured innocence seems to shout his thoughts at us, "I never transgressed one of my father's commands, yet I have never been given a fine party. But when this, his son, returns, who has wasted his living with harlots. . . ." The father answers his son's unspoken criticism by pointing to his lost son but his searching eyes turn pleadingly to his elder son as he says, "Son, all that I have is thine, but it is right for us to make merry and be glad for this thy brother who was dead is alive again: and was lost and is found."

But if the elder brother is not happy to welcome the Prodigal, the little dog jumps eagerly upon him, and looks joyfully into his face as he quivers with impatience and excitement. Let us imagine we hear the little bells around the collar of the faithful little animal tinkle their welcome too.

In spite of the cool disapproval of the elder brother, the love of the father is evident which is the true point of the parable. He places his hand on the shoulder of the wayward lad as though to draw him back into his heart and restore him completely to sonship.



The new St. Mark Church (Durham, N. C.) parsonage, built at a cost of \$30,000, the Reverend R. L. Speaks, minister.



## THE DUTIES OF THE TRAVELING MINISTER

(By The Editor)

A few years ago one of my minister friends made a statement which caused me to re-evaluate and take a new look at the whole matter of "being called to preach." As I recall it the individual stated that he did not believe in constantly urging people to come to church, especially if they were members. They knew that the church was there and if they did not take advantage of it, it was their own fault.

I need not state that I differed with the pastor for it appears to me that if any one is bound by the *whole* truth of the Gospel it is the leader of the individual church. He must, at all times, know that he is bound to every will of God, every revelation of God as given us by His Son, Jesus Christ. It is hard, therefore, to know this and hold that there should be no further effort on the part of the shepherd than "making available" the services of the church.

Perhaps ministers from one end of the denomination to the other should take a new long look at their call to preach and all that this call demands. A few days ago I was leafing through the Discipline of 1884. The questions, which have since disappeared from our articles are interesting to say the least:

Are you going toward perfection?

Do you expect to be made perfect in this life?

Are you groaning after it?

Are you resolved to devote yourself to God and His work?

Do you know the rules of our society?

Do you keep them?

Do you constantly attend the Sacrament?

Have you read our form of discipline?

Are you willing to conform to it?

Have you considered the rules of a preacher?

Will you keep them for conscience' sake?

Are you determined to employ your time in the work of the Lord?

Will you endeavor not to speak too long or too loud?

Will you diligently instruct the children in every place?

Will you visit from house to house?

Will you recommend fasting and abstinence, both by precept

and example?

Are you in debt?

Do you use intoxicating drugs or tobacco?

There is little doubt that many of our preachers would *raise an eyebrow* at some of these rules or questions today, but if one looks about him he will note some deeply significant facts — that the successful minister can go a long way in giving satisfactory answers to many of these questions. Regardless of private attitude the church must still be interested in people, and people as individuals, not as a massed congregation of a Sunday morning. Wherever our ministry is failing one can be reasonably certain that leadership has lost sight of people as individuals.

Time after time we have voiced the belief that significant values remain to be discovered and emphasized in the church beyond ordinary concepts. Perhaps we should state that from the Atlantic Ocean to the Pacific we should believe the Gospel we preach — seeking those things which are above and believing that all things we may need will be added.

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Boston University School of Theology, under a grant from the Lilly Endowment, has recently begun a three-year study concerning the wife of the Protestant parish minister in America. The goal is to determine some of the relationships between home and family life and the husband's involvement in this particular vocation.

Dr. William Douglas, project director (Box 16, 745 Commonwealth Avenue, Boston 15, Massachusetts) would appreciate hearing from lay people, ministers, and ministers' wives concerning how they feel the minister's wife should be related to her husband's vocation and to the church. What is, and should be, expected of her in terms of her role in the parsonage and parish? What could she, her husband, or the church do to improve her "situation"?



## THE NEGRO

A Social Problem in the Lutheran Church—Missouri Synod

J. Van Catledge and Richard C. Dickinson

*Foreword*

The contents of this term paper have been drawn heavily from "My Neighbor of Another Color", by Dr. Andrew Shulze, but it cannot be called in the true sense of the word a book report for much of the information herein contained comes from other sources or from personal experience.

As Dr. W. H. T. Dau once stated, "We are all inclined to plead established usages and customs against any first disclosure of God's will. Because a thing was never done before within the knowledge of Christian men we conclude that it is not right to do it at any time. Settled forms and past experiences act as a check upon our willingness to understand the needs of the time and to adjust ourselves to them." The social problems caused by minorities have also come to take the front seat in the church and are looked upon by many as full fledged members. Many of our greater churches would rather have the problem discussed than to have the minorities in their midst.

It is the purpose of this paper to bring into focus the staggering problems confronting the Church in the matter of race relations crying for a proper solution. This paper purports to bring in sharp focus the great problem in the Lutheran Church—Missouri Synod.

R. C. D.

*Attitudes*

About the beginning of this century a book appeared on the market with the "humane" title, THE NEGRO A BEAST, wherein the author set forth, as the title indicates, that the Negro is not a human being. This book was but the printed expression of the thought of more than one person of that day. Nor has this generation of thinkers died out altogether. Not only do they treat the Negro as a non-human and speak of him in terms befitting only a beast, but they say it in so many words: "The Negro has no soul." And if he has no soul, what is he? This attitude could be passed up without comment, if it did not appear within the circles of the Church. Here and there such a person is found even within the church who holds this point of view, although they are few.

The ignorance and poverty of many Negroes as set forth in some church periodicals in the past has awakened an interest in Negro



missions, perhaps as great as that of any other mission enterprise of the Church. In general, both pastors and people are willing to pray for the conversion of the Negro. They are willing to give so that missionaries may be sent to him. Unlike the Jewish converts to Christianity in the early Church, who did not believe that the Gentiles were to be received into the kingdom of God, pastors and people subscribe to the statement that the command to preach the Gospel to every creature includes those of a black skin, also.

The attitude assumed over against the Negro of the community is entirely different. While the pastor and the congregation will gather funds to send to the missionary board to be used to bring the Negro within the fold of the Church, when that same Negro, won by the ministry of a missionary supported by these funds, leaves his home state to move into this congregation's community, the attitude of the pastor and of the congregation is essentially the same as that assumed toward the unbelieving Negro. The Negro fellow-Christian is not welcomed into the congregation to enjoy the communion of saints, and to approach the altar of the Lord to receive Holy Communion together with others "In testimony of the communion of faith."

Typical of the prevalent attitude is the reception given an aged Negro who had moved into the community of a certain church. The Negro was a Christian gentleman. His very bearing bespoke this dignity. His language was biblical. He had but one noticeable passion, the passion for souls. When a young man of about twenty-five, he announced his presence in the city of Springfield, Ill.—an atheist. He had heard about a certain Martin Luther and with what courage he withstood the powers of his day. He would know more of that man. The Lutheran Church held no interest for him, but Luther did. And so he would find the Lutheran preacher of the town. The pastor told him not only of Luther but of Luther's God and faith. The young man was won for Christ. He studied several years at Concordia Seminary of that city. Thereafter he supplied as a vicar for one year. Later he was in the parish of the Rev. C. A. Frank, the first editor of the Lutheran Witness, and helped in the mailing of the first copies of this paper.

After fifty years he has moved into another community. His pastor wrote the pastor of the community asking him to look up the aged gentleman and to arrange for his transfer. The pastor was not at all minded to accept his membership. Not only that, when asked



to invite the old gentleman to come and hear the Gospel, he was not willing to do this without the consent of his Caucasian congregation, deeming that a high-handed method of dealing.

A cultured young Negro, a good musician, a junior college student, went to one of our metropolitan cities where more than twenty-five churches of his denomination are to be found. His pastor wrote to one of the pastors of the city asking that the spiritual needs of the young man be cared for. The pastor procrastinated. After some time the young man's pastor wrote again. This time he received the response that the pastor in said metropolitan city was not able to find one pastor of the city, at least on the side of town where the young man was living, who was willing to invite the young man to his services. After months had passed the city missionary looked the young man up to impose upon him the responsibility of acting as a nucleus for a mission there.

At times the pastor and the congregation will welcome a Negro with certain reservations. He must sit in a certain place in the church especially reserved for him; he must come at the end of the line of communicants when approaching the Lord's Supper, or he must come some time during the week to receive the Holy Eucharist, somewhere in the basement of the church. The Negro feels that he will lose all self-respect if he accepts such an invitation, and what is more, he thinks that Christ is not in that church.

The foregoing statements are not always the case; occasionally pastors have been found who had the courage and fortitude to stand up against the segregation practices found in many of our churches. The cosmopolitan New York, N. Y., offers the following example, according to the testimony of a theological student and member of the congregation in question. The student writes: "In 1933 several families of Pastor ——'s church resented the confirming of a Colored girl with their white children. After several attempts to change the attitude of the group, the opposition boiled down to two families. With them it became a matter either of not confirming the Colored girl and staying in the church, or of confirming her and leaving the church. Pastor —— refused to budge from his stand against racial prejudice. He insisted that the girl must be allowed to stay in the church even though it broke up his entire congregation. When the girl was finally accepted into the church on Confirmation day, the two families left, and were advised of a neighboring church which they might join. The girl became active as a member of the Walther,



finally becoming the secretary of the local chapter. Except for a few young people who reflect the racial bias of their parents, the girl is quite popular with the congregation."

The above example represents the exception rather than the rule. Pastors and congregations generally accept the prevalent practice of *not* according the Negro prospect and the Negro Christian equal privileges, as self-evident. Many feel that this attitude is or should be acceptable to Negroes. They see this same practice in other fields, the social, the economic, and to some extent the educational: they see the Negro ordinarily accepting this practice with a smile. And so the transition is made to the religious, namely, that this is the way to deal with the Negro, and since he accepts this practice in other fields of human activity, he will or at least should be willing to accept it in the religious field also.

### *Changing Attitudes*

The material for the former chapter has been taken mostly from Mr. Schulze's book, "My Neighbor of Another Color". This book was published in 1941, but with the swiftness of change in the field of sociology, and especially with the changes brought on by the desegregation of the armed forces, the proclamations of desegregation by various church bodies, the desegregation decision of the Supreme Court, the repercussions have had a telling effect in accelerating the change in attitudes toward the social problem of the Negroes in the Lutheran Church—Missouri Synod.

In order to understand the enormity of this problem facing the Lutheran Church—Missouri Synod, one must take into consideration the composition of this church body. The members are primarily of staunch German stock, who can trace their history back to the arrival of the Saxons in Perry County, Missouri. They glory in the courage and fortitude of their founding fathers and have almost made a saint of Dr. C. F. W. Walther, the first president of Synod. At first they were bound together more by former nationality than by faith, and by German language and tradition than by confession. It may seem strange to say, but it is attested a fact, that until the year 1918 many more than half of the local churches had services in the German language only. One may, even today, in many of our metropolitan areas, find on the bulletin board of some of the larger churches the stated hours for the English Service and the stated hour for the German Service. Many Lutheran Pastors have been heard to say the old joke, "My members seem to think that Christ spoke the German



language only.” It was difficult to get these Germans to do mission work with anybody that did not speak German. There was first of all the great task of integrating the English speaking Caucasian, after this they the impossible, the BLACK. In more than a century of existence the Lutheran Church—Missouri Synod, has not fully learned that it should be, first of all Christian; secondly, Lutheran; and thirdly, German.

Fortunately for this body it is the nature of most Germans to be studious and industrious. The studiousness of the forward looking pastors, especially the younger ones is bringing in new ideas, and enlightening thoughts from the words of Jesus as they should be applied to this problem of sociology within the church. Fearless ministers are proclaiming anew with amazing clarity, and with deliberate application such statements, “Of a truth, I perceive that God is no respecter of persons”. “Go ye into ALL the world and preach the gospel to EVERY creature.” This can well be called the age of enlightenment, or the renaissance of the social application of the teachings of Jesus to the work of the Lutheran Church.

Since 1865 the Lutheran Church—Missouri Synod has been contributing heavily towards the budget of the Synodical Conference. This body represents a cooperative effort of four church bodies, The Missouri Synod, The Wisconsin Synod, The Norwegian Synod, and The Slovak Synod, to do mission work among the Negroes of The United States. This body, Synodical Conference, was greatly successful in its endeavors. It planted churches in most of the southern states before the turn of the century, and by 1941 had churches among Negroes located from New York to California, and from the Gulf to Canada. The Conference, however, because of its original purpose, became so racial in its ways that it was stigmatized. A General Conference had been organized, national in scope, which met every 3 years to discuss problems peculiar to work among Negroes. Colleges had been founded, moved, and strengthened. One such college, which is still in existence had its beginning in Concord, N. C. This is Immanuel Lutheran College and Seminary, Greensboro, N. C. So well was this work organized that many began to fear the organization of a Negro Synod of the Lutheran Church. Indeed, there were many supporters of this thought, and they were not necessarily of the majority race. Supporters of integration, fearing the use of the General Conference as the tool to shape a Negro Synod, campaigned endlessly to dissolve the General Conference on the grounds that it



was a useless, unofficial body, which could only serve as a source of fellowship which, though good in its place, was not so important that a national conference should be called for fellowship only. At the convention of 1954, in Selma, Ala., and after much speech making on both sides of this issue, the General Conference was dissolved by the vote of 50 for dissolution and 49 against. I was personally a member of the balloting committee.

The Missouri Synod had been aroused before this time by its Pastors, who had pointed out the inadequacies in the system of a separate mission program for any Racial Group. A Race Relations Society had been organized at Valparaiso University in Indiana with its goal, "Not social integration, but social amalgamation of all races and nationalities under heaven." This society grew phenomenally and by 1954 had changed its name to "The Human Relations Institute". Dr. Andrew Schultz became its Executive Secretary, and he set about to improve human relations within the church.

It first worked with books and periodicals of the church and its schools, having them to delete all terms or words which would have a connotation of racial discrimination. My oldest brother is a member of the board of trustees of this organization, has served and still serves often as a seminar lecturer in the churches, usually Caucasian, on this problem of the social adjustment of Negroes in our existing churches, the present practices, the present policies, and the outlook for the future.

### *Progress Towards Solutions*

Synod-wide, and in the books there seems to be the theoretical solution. This matter had been brought to the floor of Synod, but after World War II and the current epoch making milestones reach in the vital areas of human relations, in an age when every large church body in the U. S. is restudying its stands and policies toward this "Social Problem" of the minorities, the conservative minds of Missouri-Synod men were finally reached, and in every national convention which has met every three years since the war this question has been studied anew. Like the constitution which moved progressively from slave status of the Negro to first rate citizenship for him, so has the Missouri Synod moved progressively until now it is the request of the Synod that there be no separate program for missions among the Negroes as such, that each church serve the residents within the area of its parish and this without regard for race or nationality or previous nationality. Although it still supports The



Synodical Conference of North America, this is being done only because the theoretical solution has not been put into practice in all localities.

The Missouri Synod is divided into districts, of which there are thirty-two. Of these constituent districts, all have adopted the theoretical approach of the Synod save one. This district, as you may have guessed, is The Southern District. It is located in the area covered by the states of Alabama, Mississippi, Louisiana, and Western Florida.

The South-Eastern District was the first below the old Mason and Dixon Line to set the pattern of integration and eventual amalgamation. This district covers the area of South Carolina, North Carolina, Virginia, District of Columbia, Maryland, and Delaware. In this district the pastors of Negro churches were first accepted as advisory members of the district. They attended all district conventions, served on committees. They were later asked to invite their congregations into advisory membership, which served to break the ice among the laymen on both sides. The congregations, together with their pastors, were then invited into full membership with the district. Almost without incident, this supposedly herculean task was performed. It has served so well that it has become a pattern for the task in other areas.

In the Southern District the conference consents to the theory but feels that the time is not ripe to put it into practice. I shall write more of this problem later in this paper.

In the local circuit the pastors and members and delegates of churches meet together in their conferences. Dinner is usually served by the ladies, because eating places which serve an integrated group are scarce. The theory works out amazingly well between the churches in the immediate locale. The most difficult is encountered in the local congregation. It is extremely difficult to get the mission work done without regard for color. In many Northern cities it is working out extremely well. In Chicago, for example, our former all Negro congregations are receiving into their membership many of the majority race. My brother's church in Chicago has more than two dozen Caucasians, while Rev. W. H. Griffin's charge, pictured in *Ebony* last year, has an even greater percentage. But in the South, although the old tradition is breaking fast, very few have ventured into integration. Some Caucasian pastors have been known to bring a few Negroes into their membership, but this is a rarity. But with



this problem moving as fast toward integration as it is, few sober thinking persons would venture to guess what amazing progress five years might bring.

*Progress Towards Solution in The Southern District*

Until quite recently the Southern was among the slowest growing of all the districts of Synod. Most of its pastors had been in their parishes for 10 years or more. Although they were mostly natives of mid-western states, they had become what some termed, Southernized. They had tolerated and acquiesced to the local dual social situation for so long that it had become a part of their way of life. They were truly Southern and were fighting to maintain the status quo. They could work alongside the Synodical Conference Church, which was placed there for the Negroes, and never offer any cooperation whatever. Although the Missouri Synod supported up to 85 per cent of the budgets of these Synodical Conference churches, the Caucasian Missouri Synod pastors treated them as though they were some heterodox denomination.

With such conditions prevailing among the leaders of the churches in the Southern District the cause of integration seemed doomed. But at this time Rev. Paul Streufert came to be the president of the district. Rev. Streufert, an ardent integrationist and member of the Board of Directors of the Lutheran Human Relations Institute, proceeded to change this picture. He inaugurated a vigorous mission program, received subsidy from the Synod to extend his program, called in many young men fresh out of the Seminary to man this extended program and, by the way, to also infuse new ideas especially in this area of human relations. His program was highly successful. The Southern District Pastoral Conference in 1957 endorsed the program of intersecting the work of all the Lutheran churches in the area regardless of the race of their constituent members. In the fall of this same year The Southern District Convention, composed of pastors and delegates from all the churches, also endorsed this same program. The eventual integration of the church was thus seemingly secured. Rev. Streufert, feeling that his task was thus completed, accepted a call to a church in Ohio and resigned his post as president of the Southern District.

The new president of The Southern District is a pro-segregationist. Although he cannot change the resolutions so recently passed by the District convention and pastors, he can however procrastinate

until something happens which will give him an excuse to have the matter reconsidered. Since he took office nothing more has been said or done in this direction. Is he procrastinating? Two years have almost passed but not quite enough time to come to a conclusion.

The one incident which can occur which might upset the time schedule of integration and eventual amalgamation is for the Negroes to reject the proposal. This would give the segregationists the opening to say, "Even the Negroes don't want this change, even they think it best to remain separate." In order that the segregationists might receive this chance there is a severe pumping of some of the potent 'Uncle Toms' among the Negroes, that they plug for a Negro Synod and never permit their cause to be lost by being amalgamated with the District. These ideas have been falling on willing ears, and although it is almost a surety that the vast majority of workers in these Synodical Conference churches would prefer to go into the District, it is feared that if this would come to a roll call vote in the Annual Alabama Conference the cause of the District might be lost. The task now is to rally the Negro brethren to the cause, encourage them to speak out in support of this move, and get this done while the iron is hot.

What will the outcome be of this struggle? It is my belief that in the Alabama Conference, if and when this matter comes up for vote, if the voting is done by secret ballot, then the District cause will win by a sizeable majority. But if the voting is done by roll call, show of hands, standing, or any such visible vote the race might be extremely close.

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## CHRISTIAN ETHICS AND RACE RELATIONS

*So we being many are one body in Christ and  
everyone members one of another.*

—Romans 12:15

by Rev. R. L. Speaks, Minister,  
St. Mark Church, Durham, N. C.

"Duke University is a great national University, but it will become a provincial institution if the Trustees have their way much longer. Segregation in a Christian institution denies its very nature; In a center of universal learning segregation is incompatible with its intellectual claim." (The Duke Chronicle, Vol. 57, No. 71, p. 1).

In my lecture today I shall attempt to show that this last statement not only applies to Duke University, but to the entire Christian Church, the nation, and the world. This statement should be revised — made to read as follows:

"Christianity is a great faith, Democracy is a worthy way of life, but both will become obsolete if the Segregationists are permitted to have their way much longer. Racial segregation in a Christian Community and in a democratic society is both incompatible and contradictory. Racial segregation, as it is practiced in America today, is a basic denial of all the fundamental principles of Christian Ethics."

The greatest service that one can render to Christian democracy is to look at segregation through the eyes of Christ. The lack of a Christian perspective is the greatest handicap of Southern leadership.

In order to do justice to such a complex and emotionally explosive subject we shall endeavor to calmly define our terms and evaluate our motives in the light of Christian Ethics.

## I.

*Christian Ethics—It's Nature, Relevance and Power*

Christian Ethics is the key to better race relations. It is our only source of strength. It is the only power that can check the onward march of racial animosity and secularistic materialism.

Christian Ethics — What is it?

It is accepting Christ in all things. It is the submission of one's total experience to the judgment of God. It is living according to

the Christian way of life.

T. Franklin Miller, in his book, "Life and Teachings of Jesus", expresses a deep and clear understanding of Christian Ethics when he said,

"For a civilization that is in its last fox hole and for a world that trembles at the thought of its own power gone berserk this strange man of Galilee is the only hope of peace and salvation. He still walks among us to press home to all men of all nations his claim to their supreme allegiance, and as they yield to the power of his redemptive love, men still are changed into the likeness of God. He is the central and most important figure in the one movement that is more elevating to mankind than all other movements combined. He is the supreme figure of all history". (Chapter 1, p. 9)

The greatest handicap to the spread of Christianity is the failure of Christian believers to get a clear vision of their ethical responsibilities. We are usually more concerned about the comforts of the Christian message, than about its ethical demands. "Every Christian truth," Harry Emerson Fosdick says, "gracious and comfortable has a corresponding obligation searching and sacrificial." The triangle is a fitting symbol of the Christian Ethic. It has to do with God, my fellow man and me. There can be no Christian fellowship with God until I have learned to love and respect my fellow man.

Christian Ethics has to do with citizenship in two kingdoms: the kingdom of God and the kingdom of this world. The laws, customs and ideals of the kingdoms of this world are usually opposed, hostile, and incompatible with the ideals, principles and virtues in the kingdom of God. A Christian's supreme allegiance is to God. "If any man cometh after me, let him deny himself, take up his cross and follow me."

Whenever the customs and traditions of this world conflict with the spirit and teachings of Christ, the Christian must follow Christ. This tension between the two kingdoms is the Christian's enduring problem. Ernst Troeltsch, in his book, "The Social Teachings of the Christian Churches," describes the two major approaches made by the church to this problem: the Church type which seeks to live the good life while at the same time, being an active and productive member of society; the sect type which seeks to withdraw from the world into an isolated colony of heaven. These two ideas, to a greater or lesser degree have always dominated Christian Ethical



thought. It was the confusion and corruption of these two approaches that rendered the Christian Church incapable of stemming the tide of racism in America.

The economic ethics of Calvin was misinterpreted and made to serve an imperialistic Capitalism based upon oppression and exploitation.

The Christian of the Reconstruction Era did not himself withdraw from the world but rather withdrew his religion from the world. His religious life was founded upon a narrow and emotional interpretation of the doctrine of salvation. It had to do with worship, Bible reading and prayer. It was not conscious of the Christian's social and economic responsibility. On Sunday he withdrew from his social and political world to live in this dream world of religious sentiment. This religious schizophrenia enabled a man to participate in a lynch mob on Saturday and officiate at the Communion table on Sunday. The greatest need of the church today is a clear understanding of the Christian Ethical task. When Christian ethics become total surrender of the whole life to the will of God as revealed in Christ, we will have made the first step on the road to better race relations.

## II.

### *Racial Segregation—Its Nature, Purpose and Results*

Racial segregation in America is the enforced and unwilling separation of people on the basis of their racial or ethnic background. It is the establishing of customs and the enacting of laws that restrict inter-communication between racial groups. It discriminates against individuals because of race. It denies economic, social and educational opportunities to persons because of color.

Racial segregation in America was conceived in hate and frustration. It is perpetuated by injustice and violence. It is the child of the social frustration, moral degradation and economic imperialism of the Reconstruction Era.

C. V. Woodward, in his book, "The Strange Career of Jim Crow," says:

"If the psychologists are correct in their hypothesis that aggression is always the result of frustration, then the south toward the end of the Nineties was the perfect cultural seed bed for aggression against the minority race. Economic, political and social frustration had pyramided to a climax of

social tensions. . . . there had to be a scapegoat and all along the line signals were going up to indicate that the Negro was an approved object of aggression". (Pages 63-64)

During this period in American history the Satanic forces of hate and imperialism combined to divide the world into two camps namely: the whites and non-whites; the have and have-nots. These Satanic forces baptized themselves in the holy waters of a fanatic, individualistic pretism that flowed from a false interpretation of Scripture. They misinterpreted the story of Ham and Noah. They used this false Bibliolatry to soothe a guilty conscience and to relieve themselves of social responsibility. Not only did these forces invade the Church, they bedecked themselves in the cap and gown of a pseudo-intellectualism. With the coming of Thomas Dixon, Charles Carroll, Robert W. Shufeldt and Paul B. Barringer the racists moved into the educational forefront of southern life.

The Christian Church, not noly acquiesced to the prevailing sentiment, but in the main endeavored to justify and sanctify the prevailing trend.

As one studies the origin and development of the pattern of racial segregation in the south, he is moved to ask, "What was the purpose of this rising tide of hate?" Any close study of this period of American history will reveal that racial segregation was an attempt to justify and provide Christian sanctions for an unjust and un-Christian economic system of imperialistic exploitation. The South was not the only guilty party. This tragedy was perpetuated by the whole of Western Christianity. It represents the gross inequity of the Western World. The oppression of the Negro in the south, the open door policy in Asia, the Yellow Peril, the dividing of Africa among the European powers, are all acts in this tragic drama of Imperialistic Exploitation for Economic Gain.

Western Civilization sold its soul for a bag of gold. It sought unity and prosperity for the white man by the use of hate and exploitation of the non-white.

### *The Results of Racial Segregation*

The results of racial segregation in the Western World have all been negative. No true and impartial historian has ever named one good result caused by racial segregation. Racial segregation creates racial prejudice. Benjamin E. Mays, in his book, "Seeking To Be Christian in Race Relations," says:

"Prejudice is a terrible thing. Race prejudice is a curse



to anyone who is afflicted with it. The word prejudice means, a premature judgment, a bias, usually an unreasoning objection to any person or thing — or to a particular race. It means to form an opinion, usually unfavorable, before the examination of the facts. It clogs understanding and makes us unfair, to those for whom it is entertained. Prejudice is based on feeling rather than reasoning and understanding.” (Page 33)

This racial prejudice is rendering the white American unfit to lead the world at a time when the world is in dire need of Christian democratic leadership.

Racial segregation has not provided the basis for economic prosperity. Segregation and discrimination have become barometers of poverty and ignorance instead of prosperity and enlightenment.

The State of Mississippi is usually recognized as the most violently anti-racial state in the United States. Statistics prove that it is also the most poverty-stricken and illiterate of all the states in the union. I submit that this is no accident. The states with the least segregation are usually the most prosperous and enlightened. This is not only true of the nation as a whole but also true of the southern states. It is no accident that the three southern states that have traditionally been less hostile toward Negroes are the most prosperous and enlightened, namely Texas, Florida and Virginia.

The four southern states that have been most hostile to Negroes are Alabama, Arkansas, Mississippi, and South Carolina. Concerning the economic status of these states, Doctors Hoover and Ratchford write, “The four states of Alabama, Arkansas, Mississippi and South Carolina have regularly shared the four bottom positions on the list. These states did not have incomes exceeding 50 per cent of the national average until the war years and since then have not had income above 65 per cent of that average.” (Page 49). *Economic Resources and Policies of the South.* 1959.

### *Racial Segregation Has Failed to Unite the White Population*

During Reconstruction it was believed by many white southerners that the appeal to race would unite the various classes of the white population. So hate was used as a vise to force them together. After almost seventy years of rabid racism throughout many areas of the country, sectionalism, political differences and economic divisions are just as real as before. Instead of uniting the white popu-

lation racial segregation and hate have provided the basis for a new and more violent division. The rise of Nazism in Germany represents racism gone to seed.

*The rise of Communism in Russia represents economic imperialism turned against itself.*

Not only does it fail to unite the white man, but if unchecked it bids fair to permanently divide the world into two hostile camps — the whites and the non-whites. When this happens the world will experience a war a thousand times more devastating than World War II. Civilization will be destroyed and humanity almost annihilated.

The effects of racial segregation upon the Christian Church should be the supreme concern of all Christian believers, especially the Christian minister.

Racial segregation has for many years been a millstone about the neck of Western Christianity. God has given Western Civilization two great gifts—Christianity and Science. The only way that these gifts can be maintained is by sharing them with the rest of the world. There are evidences that the uncommitted people of the world are more interested in our science than in our Christianity. Is this because these people are not susceptible to religion? Is it because the Christian Gospel is inadequate? The answer is No. The progress of the Christian movement is being impeded, not by the unreligious nature of the uncommitted people of the world, nor by the inadequacy of the Gospel, but because of the ethical failure of those who profess to be Christians. If we continue to fail in our Christian witness, Christianity may lose an opportunity to make disciples of all people.

By our conduct in the field of Race Relations we are causing many of the uncommitted people of the world to stumble into the camp of atheistic Communism.

While attending Drake University, I became acquainted with a very brilliant Chinese student, who had been sent to America by the Mission Board of a major Protestant denomination, for the purpose of completing his study for the Christian Ministry. One day as we talked of our future plans, he expressed grave concern for the future of Chinese Christianity. "There is a very real danger," he said, "that China will repudiate both democracy and Christianity." When asked why, he replied, "Because the Christian is a tool of Western



Imperialism". Since that time China has gone Communist and the Christian movement has been arrested.

Africa is on the march. She stands today at the cross road of history. She can either become Communist or Christian, democratic or autocratic. The conduct of America will, to a great extent, determine what course Africa will take. In the eyes of the non-white world, the real test of America's attitude toward them is not how much money and technical aid that America can give them, but how America treats the helpless African minority in its midst.

I believe that the Negro has been sent to America for just such a time as this. God is using the Negro as a test stone, a plumbline by which to measure the extent of American religious sincerity. If America can rise above its racial consciousness, God will still use her to lead the world to a brighter day of Christian democracy. If America fails she will lose her place in the divine economy and the Christianizing and democratizing of the world will have to wait until God raises up a nation that will obey.

### III.

#### *A Program for Better Race Relations*

I would like to conclude by presenting to you, what I believe to be both a practical and Christian approach to better race relations. Our search for a basis for better race relations must be Christocentric. It must be motivated by the desire to follow Christ in all things. Any other foundation will prove to be sinking sand. Any other motive will prove to be inadequate. If we seek better race relations, in order to maintain American world leadership or to protect ourselves from Communism, or even to avert a race war, our efforts will be self defeating. But if we are motivated by a desire to be Christian in our dealings with our fellowmen, to make the kingdoms of this world become the kingdom of God, and to spread the good news of Christian salvation — victory is inevitable.

The Christian minister must take the lead in this Crusade. God has given to him the keys of the kingdom. If he fails to loose his followers from the chains of prejudice, God's wrath will be turned against him. If the minister is to lead in this great undertaking, he must practice what he preaches. He must seek to cultivate the acquaintance and the friendship of persons of other races and cultures. Throughout the south there is a woeful lack of inter-communication and fellowship between the Negro and the white ministers of the

local community. Once he has cultivated the friendship of his fellow ministers of the opposite race, he must dare to follow the lead of the National Council of Churches and advocate obedience to the law, and respect for the Supreme Court's decision. He must endeavor to promote a program of better race relations in his local church. This should be started by doing the less objectionable things first. The exchange of musical programs, the working together on some local project of mutual concern, such as Leadership Training Institute, Athletic Activities, Joint Musical Festivals, Inter-racial Forums, and joint observance of significant holidays; engaging in joint evangelistic campaigns and the establishing of joint ministerial alliance in the community.

If we believe that Christ is the answer to all human problems, then we must believe that the spirit of Christ is sufficient to break down racial barriers.

In Christ there is no East, nor West  
In Him no South or North  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high Communion find  
His service is the golden cord  
Close binding all mankind.

Join hands then brothers of the faith  
Whate'er your race may be  
Who serves my father as a Son  
Is surely kin to me.

(Note: This address was delivered before the Duke University Department of Christian Ethics.)

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April 8-13, the Reverend Henry H. Sink observed his 25th Anniversary as a minister in the A. M. E. Zion Church. The Reverend Mr. Sink is now pastoring Lomax A. M. E. Zion Church, Arlington, Virginia. He has held charges in Cleveland, Ohio (St. Peter), Hood Temple Church, Evansville, Ind.; St. Mark Church, Indianapolis; Stoner Memorial, Louisville, Ky.; Hauser Chapel, Pensacola, Fla.; St. Paul, Johnson City.



## SERMONIC LITERATURE

### "THE NATURE OF DIVINITY"

*Genesis 1:26; I John 4:7-21*

By Dr. Charles A. Platt, Minister,  
First Presbyterian Church, Ridgewood, N. J.

A little child comes up to you and asks, "Daddy, who is God?" With those words the romance of religious nurture and the mystery of the universe is opened to an infant mind. At the same time both the glory and the illusion of religious understanding sweeps into the most mature personality and our most highly developed thoughts. And whether it is a little child, a young culture, a seasoned philosopher, or a civilization as old as the Sumerian, this question is basic. For, no spiritual development is possible without its consideration.

Yet, paradoxical as it may seem, the Bible does not deal with it as such. We know the Bible does not try to prove God; it does not have to. And by the same token we realize that the Bible has matters far more important to deal with than to dawdle on this elemental level. Nevertheless, as the glory of divine revelation is spread before us in our Holy Scriptures we discover the answer we are looking for.

With the forthrightness of an automatic rifle the Scriptures declare: "In the beginning God!" And God said, "Let there be light!" And, "Let us make man in our own image!" With that last rudimentary statement we find our first clue to the answer we are seeking. What did God mean? "Let us make man in our own image!" Obviously, there is no thought of the physical. Anthropomorphisms must be kept to a minimum in our concepts, and it is not a matter of arms, legs, the sex urge, or body chemistry. But is it inferred that God created man in his own image, intellectually? In a sense, yes; but to an infinitesimal degree only. All the wisdom of humanity is but a drop of ink on the infinite blotter of the universe.

Whatever else is meant, we can say this at the outset: The Old Testament reveals that the essence of God is righteousness and holiness, and the New Testament tells of his love. And he made us in that image by which we can share those qualities. Further, in making us so, he has established a relationship between the total being of God and the total being of man. Thus, we learn much about God by

knowing ourselves . We are his image.

But there is so much more. The early concept of deity in our heritage was so different from that of the other faiths of ancient times. Polytheism made a god of each phenomenon in nature. The ancient Hebrews, on the other hand, emphasized that nature is God's handiwork, not God himself. "The heavens declare the glory of God and the firmament showeth his handiwork!" (Psalm 19:1). Thus, scholars are convinced that our faith did not *evolve* from a more primitive form of nature gods. That being true we are faced with only two other alternatives. Either our concept of deity is the result of philosophical speculation or direct revelation. There is no historical evidence of the former. For the Greeks, yes! They speculated on God and arrived at the Absolute. But not the Hebrews. We are, therefore, led to conclude that God entered human experience in such a way or ways as to enable man to know him. The Bible *declares* God. Our knowledge of him does not come from evolution out of polytheism, from speculation, from our imagination, nor is it shrouded in uncertainty. It is the result of revelation.

Further, the Bible shows that God is the Sovereign of history. Man lives in a world of time and space, and God is a part of that historical experience. He is a God of action. Our faith is inseparably fused with the record of what has actually happened. One of the great differences between the two basic cultures of the present day, Christianity and Communism, is evident at this point. When Karl Marx wrote his "Das Capital" it was the product of man's imagination. Taking his philosophical background from Fichte and Hegel, he and Friedrich Engels, and later Lenin, built an entire system of society out of the tenuous material of speculation. The Bible, on the other hand, is history. It is a record of events as well as thoughts. Here is God at work in the world, deciding, guiding and fulfilling man's essential destiny.

From the very beginning God reveals his essential nature. In man we see his image. In history we discover his purpose and its fulfillment. And the climax of this revelation is the Incarnation.

## II

To answer the question "Who is God?" is to conquer our cynicism. Let's not kid ourselves; we are all cynics to a greater or lesser degree by nature. This is just one more aspect of what Calvin would call total depravity. We have an intellectual cynicism which wells up as we search for a philosophical unity to being. This is



especially true during our college years. The farther we go in the realms of speculation the more remote we find ourselves in the mysteries of the unknown. We say with profundity that behind the universe there is the Ultimate or the Absolute; but what else may be said?

The cynic moves in to belittle our faith. For example, we follow the path of logic: God is omnipotent, eternal and limitless in his creation. Therefore, can God create a stone so heavy he cannot lift it? We say, God created all things! Can he sew a button on the wind? If these illustrations are facetious they serve better to point up such irreconcilable paradoxes as predestination and free will. What is beyond logic?

But a far more difficult type of cynicism is ours when we grapple with the problem of mercy. *Why do the innocent suffer?* Job struggled with this question long ago. We can ask it again in the light of recent happenings. We were greatly saddened by the tragedy in the life of our neighboring minister, when a truck blew a tire and there was a head-on collision. For our purposes we consider that no one was at fault. It just happened; and one was killed and another languishes in the hospital. Why did God let such a thing take place? After a life of devoted service to the building of the Kingdom of Christ in men's hearts, why does it have to end like this?

Again, I read recently of a railroad accident in Brazil, where two trains dashed at top speed down the same track for a head-on collision. Hundreds were killed or maimed for life. If we think of God looking down upon earth and seeing what no man could have seen, why did he not avert that disaster? If he is a God of mercy, how can he let so many innocent persons suffer so much?

It is difficult not to be cynical when we see how the sin of one can make so many others suffer. Did you read of that accident last week in New York where six people were killed? A subsequent news item indicated that the driver who caused the accident was given a post-mortem examination and it was discovered he was drunk at the time. It is not for us to pass judgment on anyone, but if this was the case, how does it affect our concept of God? Do you remember that book of several years ago, "The Bridge of San Luis Rey"? It is the story of the lives of a series of characters caught on a bridge when it collapsed who plunged to their deaths. Why did God allow those individuals to continue to walk onto that bridge when he knew it would destroy their lives?

When cynicism wells up in my mind, no matter what kind it is,

I am sure of just one thing — *my God is too small!*

### III

Here is the answer! The God we worship is more than the apex of logic or the Ultimate in philosophy. Like a nuclear explosion that surpasses all other expressions of force harnessed by man — like a volcanic eruption that creates a new island in the midst of the sea — like a prominence in the corona of the sun a hundred thousand miles high, the message is declared by Scripture: **GOD IS LOVE! AND HE WHO ABIDES IN LOVE ABIDES IN GOD, AND GOD ABIDES IN HIM: THIS IS LOVE, NOT THAT WE LOVED GOD BUT THAT HE LOVED US AND SENT HIS SON TO BE THE EXPIATION FOR OUR SINS! HE WHO LOVES IS BORN OF GOD AND KNOWS GOD! AND HE WHO DOES NOT LOVE DOES NOT KNOW GOD; FOR GOD IS LOVE! (I John 4).**

Here is the answer we have been looking for! It is the answer that will satisfy the smallest child who asks the first question in religion and it will open the door to new truth for the most profound theologian. We understand the nature of God because we have experienced love.

Furthermore, this understanding must be expressed in a life of activated love. If you want to be sure you share the relationship of the total being of God and the total being of man, if you want to be assured you have entered into a knowledge of the true nature of divinity and shared the essential experience of a Christian, here is the test: "We know that we have passed out of death into life, because we love the brethren." (I John 3-14). This is love at work. Our faith demands positive action. We take our stand and we commit ourselves to a specific faith.

The nature of divinity is love. This is something we can understand because we can share it. God loves us enough to give his Son, to suffer as we suffer, to win for us the privilege of indestructible fellowship. And that love he has for us is supplemented by the love we have for others. It is not passivity or composure or peace or annihilation by absorption. It is love in action. We see God at work in history: we read the record of his purpose in his Book; we fight down our cynicism by the engulfment of the soul in that which is so infinite in proportions that any isolated experience is superseded by the divine relationship. Who is God? What is God like? God is love! He has a purpose for my life; He is my destiny! With Him I can face anything!



## "THE MYSTERY AND MAGNIFICENCE OF THE TRINITY"

*Psalm 8:1-5*

by Charles A. Platt, Minister,  
First Presbyterian Church, Ridgewood, N. J.

It was no easy task for a young man to prepare himself for the religious leadership of ancient Israel. There were long days of intricate responsibility, monotonous chores, and hours of tedious study. But when even came and night brought to the community its silence, young Samuel felt a sense of release. Night was peculiarly his own. In the quiet seclusion of his apartment there was a time for reflection and rest.

On one occasion, when sleep had blended the hours with eternity, Samuel heard a voice. So vivid was it he was sure it was human, and ran to his mentor, Eli, the aging high priest. But Eli knew nothing of the call. Three times this happened; and Eli perceived its spiritual significance. At his suggestion, on the fourth occurrence, Samuel answered, "Speak, for thy servant heareth!" (I Samuel 3:10). And God was there! He spoke! Samuel entered into a new relationship with deity.

You and I can have such an experience also! Perhaps it may not be as dramatic, but it will be just as real. Our concept and experience of God is fundamental, and when he becomes a part of our innermost thoughts our religious development takes great strides forward. The bigger the God, the richer the experience. But those proportions are not only in terms of power and wisdom. They are also of totality of concept. God sweeps into our consciousness to take over completely.

Inherent in our faith is the idea of the Triune God. We sing of that concept in our hymns.

Holy, Holy, Holy! Lord God Almighty!  
All thy works shall praise thy name  
in earth and sky and sea;  
Holy, Holy, Holy! Merciful and Mighty!  
God in three Persons, blessed Trinity!

(Bishop Reginald Heber)

We trace the symbolism in our architecture, in the sequences of three, the variations of the trefoil, and the unbroken circle. And most illuminating of all, we read of it in the New Testament. It is the eternal mystery of religion and yet the completest explanation of

deity. Our best hope of understanding it is by analogy rather than analysis. We remember the time-honored legend of St. Patrick explaining the concept to the people of medieval Ireland by the use of the shamrock with its three petals but one unit. A favorite illustration of mine is the peach, with its skin, the meat, and the seed, yet one piece of fruit.

To explain the *functions* of the Trinity we could use the analogy of the fire. As it is luminous, so also does the radiance of God the Father shine forth in revelation of himself. As it is actinic and effects a change in essence, so also does God the Son transform the lives of those who believe in him. And so it is calorific, bringing warmth and movement to all it contacts, so also does God the Spirit set our hearts aglow. However it may be explained, and in whatever way you can best understand it, the Trinity stands as the completest theological presentation of deity.

## II

Other faiths have sought to present God and the divine relationship in innumerable ways. For instance, there are those who see God as the indivisible One. He may be impersonal, or even unknowable, but he is the irreducible Absolute. We see this in the naturalism of today. Every natural scientist who thinks philosophically readily acknowledges some kind of Force, if not Personality, behind the universe. Some years ago, many religiously inclined people received Einstein's admission that he believed in the existence of some sort of God as a real triumph. How ridiculous! Einstein is undoubtedly the greatest mathematician since Euclid, but that does not mean he knows anything about religion. Does God need an Einstein to prove him to the world? Hardly! God sent his Son. A nebulous God inferred from natural phenomena is completely inadequate.

We see this concept also in the deism of the last century, which persists in some forms of Unitarianism today. It is further revealed in the ancient concepts of Judaism, which viewed God first as a deity of wrath, then of justice, and later of mercy. One of the earliest evidences of this belief is found in Egypt when Akhen-Aten of the 18th Dynasty, 1375 B. C., set aside the older religion of Amun and promoted the religion of One God, Aten. Such concepts may be logically correct but they are unsatisfying. God is One, but he is the great Unknowable! How can such a faith bring peace to a soul yearning for eternal fellowship and immediate help?

At the opposite extreme of human thought is the concept of



polytheism. There is a god in everything. Hence we observe an infinite variety of cults and convictions, such as Mother Earth being wed to a male deity, and from such a union there bursts forth creativity — the world, or life, or man, or the ever-recurring miracle of spring. But polytheism is intellectually impossible.

Another tangent is an over-emphasis on anthropomorphism. This is making God a super-human, giving him human or human-like characteristics. He may be stronger, bigger, wiser, more merciful than any man, but he is still anthropomorphic in nature. We see this in the Roman Catholic Marian cult, where the mother of Jesus is the object of worship, is the intermediary between man and the Son. Thus, she either opens the door to polytheism or transforms the Trinity into a Quaternity as she becomes a part of the Godhead, and at the same time appeals to the mother-child relationship of the human personality. In another context this is also evident in the concept promulgated by Christian Science of the Father-Mother God. (See "Science and Health" p. 16) Both such concepts are superfluous and un-Biblical.

In the midst of all such beliefs stands the Trinity. It is completely adequate, wholly satisfying, entirely Biblical. And if we accept the foundation of our faith as being the Word of God, the Trinity thus becomes a tenet to be proclaimed rather than defended.

The question which wells up in the mind of every thoughtful and humble Christian is, "*How can the sovereign God, the Creator and Sustainer of the universe, be concerned with me?*" In the Trinity we have the answer. For here we see transcendence, immanence, and focus.

*First*, the Father Almighty is beyond all imagination in his glory.

O Lord, our Lord

How majestic is thy name in all the earth!

When I look at thy heavens, the work of thy fingers,

The moon and the stars which thou hast established;

What is man that thou art mindful of him?

Here combined are the greatness of God and the finiteness of man. But in man's insignificance he is no accident. There is a place for him in the universe, and there is every evidence that all creation is made with him in mind. In all things, God has a purpose.

*Second*, The Holy Spirit is closer than hands or feet.

What is man that thou art mindful of him,

And the son of man that thou dost care for him?

Another version translates this, "the son of man that thou visitest him." Here is the acknowledgment that God has entered into human consciousness. It is the germ of grace, that God visits man, and that germ will grow into the full flower of God's Presence in the incarnation of Jesus Christ. Further it is a distinctly personal experience. It was what happened to Samuel in the quiet of the long night watches. And it was the consciousness of the Apostle Paul during the night he spent in the barracks at Jerusalem. Facing despair, the apostle must have felt his life was about over. But the Lord stood by him and said, "Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome." (Acts 23:11)

*Third*, I look at Jesus and gaze on God. This is what we mean by focus. He is within human experience. Here we discover the very nature of God in terms we can understand because we see those characteristics in one who was both human and divine. We know that God is love, and we see the whole divine Being as such in precise focus on the cross.

### III

What does this belief in the Trinity do to me? Ultimately, as practicing Christians we must take the psychological approach. The Trinity in theology is a part of an intellectual system. The Trinity in history is a testimony to its uniqueness. But the Trinity in your experience is the fullness of your faith and vitality.

*First, here is God the Father.* We know of his sovereignty, omnipotence, omniscience, and transcendence. All of which gives us *our intellectual comprehension*. Here is the ultimate logic, the result of all evidence, the stimulus of our widest perspective.

When I look at thy heavens, the work of thy fingers,

The moon and the stars which thou hast established. . . .

Creation presupposes a Creator, and we cannot escape this conclusion.

*Second, here is God the Son.* We know of his incarnation, the fullest revelation of himself. Here he is the object of our volition. We WILL to believe; we WILL to follow him. And he gives us



direction and power in our journey toward the Kingdom.

*Third, here is God the Spirit.* We know of his immanence, his approachability, and his omnipresence. And thus we find in him our *highest emotional experience.* We share an intimacy with the divine that cannot be approximated by any other relationship. Our hearts are set aglow, and we are engulfed in his love.

Here, then, is our God. Sovereign, complete, approachable. He speaks to you in a unique and different way than he does to anyone else in the world. It is your privilege to be atuned to his voice. In the quiet of your own seclusion you listen, he calls; you answer, "Speak, Lord, for thy servant heareth!" And he comes to your heart to take you to be his own.

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#### Married:

The Reverend Dr. D. J. Hughlett to Miss Mary Scott in Louisville, Ky.

Gwendolyn McConia Tipp, daughter of Reverend and Mrs. T. J. Tipp, to Reverend Arthaniel Edgar Harris, Saturday, June 12, in East Chicago, Ind.

Martha Jane Lampkin of Farrell, Pennsylvania, to Mr. Lanzy Kelly.

Ruby Clarisse Stewart daughter of Bishop and Mrs. William Stewart, to the Reverend Joshua Oswald Romao, Sunday, June 28th.

#### Graduated:

Helen Christiana Scott, President of the Zion Christian Youth Council, in Washington, D. C., from the District of Columbia Teachers' College.

Queen Esther Rogers in Fayetteville, North Carolina, from the Fayetteville State Teachers' College.

Camilla Smith, Ridgewood, New Jersey, from Cheyney State Teachers' College in Pennsylvania.

## REVIEWING THE NEWS

New York, N. Y., May 25, 1959—Dr. Roy G. Ross, General Secretary of the National Council of Churches, said today in a statement that the death of Mr. John Foster Dulles, former Secretary of State, was “an irreparable loss to the world.”

Dr. Ross, as General Secretary, and the Rev. Dr. Edwin T. Dahlberg, President of the National Council of Churches, sent a personal message of condolence to Mrs. Dulles and her family. In addition, Dr. Ross issued the following statement in behalf of the National Council of Churches:

“The death of John Foster Dulles, who brought to the consideration of international political problems the moral insight of a thoughtful and dedicated Christian, is an irreparable loss to the world.

“There are few who saw as clearly as he the implications of religious conviction in the determination of world affairs, and none of his generation who brought that conviction to bear so consistently in the formulation of policy and in the translation of policy into action.

“To him, a just and durable peace among men was not merely attainable, it was a necessity; but he saw clearly that it was attainable only if all mankind, whether Christian or not, brought to its attainment the Christian spirit of forgiveness, of understanding, of hope, and of faith.

“His was not a wishful attitude. He was not merely an implacable foe of communism and of fascism; he was also a perceptive and shrewd and deadly foe of all other tyrannies; he remembered that the victims of tyranny were victims whose rights as human beings had been taken from them; and as a Christian, he remembered that the greatest strength against tyranny is not material, but spiritual. He placed the moral attitude first in his attempts to bring a just and durable peace.

“From the day in 1937, at the Oxford Conference on Church and State, he came to the conclusion—in his own words—that ‘there was no way to solve the great perplexing international problems except by bringing to bear upon them the force of Christianity’, he sought unceasingly to bring that force to bear on the great problems which confronted him as man, as churchman, and as preeminent statesman.

“Even before the United States became a belligerent in 1941 in World War II, John Foster Dulles was instrumental in creating in 1940 the Commission on a Just and Durable Peace within the Council



of Churches, and he became the first Chairman of the Commission. This Commission was not least among the groups which led to the creation of the United Nations, and he—in behalf of the churches—was its moving spirit and its indefatigable advocate.

“This Commission, without presuming to proclaim political programs, brought the Christian conscience to bear on the problem with its pronouncement which became known as the ‘Six Pillars of Peace’: 1) a continuing collaboration by all nations to provide a curative and creative peace, 2) international economic agreements, 3) treaty revision to meet changing conditions, 4) autonomy the goal of subject peoples, 5) procedures for control of armaments and 6) the right of people to intellectual and religious liberty. This was the real moral basis for the United Nations.

“He was a bulwark of the National Council of Churches, because he believed in its purpose, and brought his tremendous talents to the service of that purpose. We have lost a friend and colleague. The world has lost a devoted and Christian leader.”

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NEW YORK, April 21—A thousand church young people from all over the world, 200 of them Americans, will give up a leisure summer vacation and the comforts of home to work side by side with young people from other nations in building schools, playgrounds, refugee centers, and the like.

This summer will be the thirteenth series of ecumenical work camps which will be conducted in 27 countries under the sponsorship of the Ecumenical Voluntary Service of the United Student Christian Council.

The young people selected for the camps will, in addition to their hard work, pay for the privilege out of their own pockets.

American program director of the project is the Rev. Frederick Stoerker, of the National Council of Churches' Division of Christian Education.

Mr. Stoerker described the program as “a graphic demonstration to the world of the concern of youth for the welfare of others.

“With every blow of the hammer and swing of the pick-ax,” he declared, “they witness to the nature of the Christian life, living and working together with young people who differ from each other in national customs, ways of worship, personal background and convictions, race and church affiliation.”

Each work camp will have two co-leaders and about 25 workers

from participating countries. No more than four Americans will be in any one camp.

Some of the approved projects which the young people will work on include the rebuilding of a YMCA camp site in Germany destroyed in the war, building a parish hall for a church in Austria which has held services in a hotel since 1925, and building a playground for Christian children in a Moslem area near Marseilles, France.

Other camp groups will landscape a new city hospital on Okinawa, construct a vocational school in Korea, transform a house into a YMCA headquarters for interracial activities among young people in northern Rhodesia, renovate a girls' dormitory in Knoxville, Tenn., and cottages for Alaskan children on Kodiak Island, and process clothing for overseas shipment in New Windsor, Md.

Others will weed and harvest rice crops in Bolivia for farmers who are Okinawan refugees, build a playground in Hong Kong, work on a home for refugee and orphan girls in Jordan, children's camps in Lebanon, and work as ward attendants in a mental hospital in Hartford, Conn.

The required ages of participants are 19-30, but most of them are college upper classmen. They are selected by an interdenominational committee from 10 denominations. Of those going overseas from the U. S., about half are young women. Women will predominate in the U. S. work camps. About one out of ten work campers is doing it for the second time.

The program began in 1947 as an extension of World War rebuilding and as the first program of the Youth Department of the World Council of Churches. The program is now a permanent one under World Council auspices. The National Council of Churches organizes and administers camps in North America, and recruits and places Americans in camps around the world.

Most of the camps will run from four to five weeks, with those in the U. S. a little longer. In addition to work, the camp program includes daily worship, Bible study, recreation, and educational program, and community relations.

"These young people want to do something to make the world a different place," said Mr. Stoerker. "Working with their hands on some projects which will really meet some aspects of human need seems to satisfy the striving of these Christian youth."

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NEW YORK, N. Y., March 31—New insights into the needs of

youth and ways for the church to meet them will be sought by the nation's Christian youth work planners in 1959-60.

A series of retreats for youth work leaders in denominations and councils of churches to determine new directions for their work will be held in 45 states in 1959-60.

The project is sponsored by the Youth Work Committee of the National Council of Churches, with the help of councils of churches and national denominational officials throughout the country.

Rev. Donald O. Newby, NCC Youth Department director, reports 20 million young people in the U. S. today between ages 12 and 20. He estimates 29 million by 1965. By 1975, he says, if present trends continue, 50 per cent of the total population will be 25 years of age or younger.

"This tremendous increase in youth population forecast for the immediate years ahead," he pointed out, "demands use of all our resources in planning the necessary program in the churches.

"Youth are living in a culture distinct from, though related to, our adult way of life," he said. "We must communicate the Gospel to youth in terms of their own cultural frame of reference.

"It is becoming increasingly clear that we can no longer be content with the short-term haphazard planning that has existed at every level in the field of youth work."

Mr. Newby stated also that the problems confronting young people today "demand a growing professional competence on the part of workers with youth, and sound, careful, effective long-range planning.

"The continual turnover of professional youth workers in most states makes this type of planning essential to the continuity of youth work," he concluded.

On the agenda for the retreats are Christian education in race relations, ministering to the older youth-young adult age group, Christian concerns in sex education, and other concerns peculiar to given states. Evaluation and improvement of local workers' participation and more effective ways to train youth workers will be sought.

Beginning in Maine in November and ending in New Mexico in March, 1960, the retreats will be conducted by 16 "leadership teams." Each will consist of two national denominational or NCC executives and one area or state council youth worker.

Current information to be used by the planners are program-curriculum studies by denominations, new books, filmstrips on recruit-



ment and training of adult workers, new approaches to training growing out of laboratory schools, trends in camps and conferences, use of mass media, and youth work experiments in local churches.

Study subjects will include population trends and movements, vocational opportunities, youth attitudes, youth in the economy, trends in education, sex and marriage, role of adults, and use of leisure time.

Fact-finding research studies will be carried out in advance. Pre-retreat work will also include community clinics, audits, studies, and surveys.

To be sought out are churches which are ministering effectively to young people, or to older young people, non-students or community students; or churches successful in recruiting or training adult workers with youth.

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When Helen Matthews of Hartford, Connecticut faced the prospect of losing an arm, life looked hopeless. "But there was no choice," she tells in a *July Ladies' Home Journal*. "Too many people needed me."

At the time she was bringing up four children and working part-time as a typist at the Phoenix Mutual Life Insurance Company in Hartford while her husband was on duty with the navy.

A little more than two years after her operation for a rare type of cancer, she cleans, sews, irons and even goes out dancing with her husband Arthur Matthews, a Hartford post office employee. The Matthewses both are former residents of Montgomery, Alabama.

The children—Frances, 10, Jacquie, 6, Juanita, 5, and Tommy, 11—fortify her strong and newly trained right arm, helping out and running errands. During her ordeal, the neighbors in the City of Hartford interracial project, Dutch Point Colony, where they live, were kind and helpful. Friends and the minister of their Metropolitan A. M. E. Zion Church were pillars of strength. Her husband tended the house and children while she was hospitalized, while working 70 hours a week on his job. But in the hospital despair nearly overwhelmed her, until she found that she could teach herself to tie a candy box bow. Some confidence was restored.

But the great test came when she was home once more trying to resume housekeeping chores. The simplest tasks were baffling. Eggs, partially peeled potatoes and dishes skidded from her hand to the floor. Scouring a pot was almost impossible, a sharp can opener

became a real danger. It took four hours to hang one load of wash since the clothes kept falling in the dirt.

It was a visiting nurse who saved the day. She asked Mrs. Matthews if she would like to be a guinea pig in a new experiment conducted by the University of Connecticut. Would she like to help the home economics department to develop special equipment and methods for handicapped housewives? The University was entering upon a national program to help the 10,000,000 disabled women in the nation.

With the help of the skilled home economist who was assigned to the Matthews case by the university, life became brighter. An industrial can opener of the type used in the Navy was installed. The home economist showed Mrs. Matthews how to put a wet washcloth under a mixing bowl to keep it from skidding when she beat the batter. The cutting of meat and the peeling of potatoes and squash was solved by putting a nail—for a hook—through a breadboard so it came up just about an inch. A pinless clothesline solved some of the laundry problems—all suggested by the University program.

The home economics department of the University of Connecticut recognized the dramatic story of this courageous housewife and mother, how she mastered homemaking skills once more and overcame her handicap. This was called to the attention of Ladies' Home Journal editors who visited the Matthews home to report the article entitled, "One-Armed Mother" which appears now in the July Ladies' Home Journal. (*Reprinted with permission from the Ladies' Home Journal*).

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THE FOURTEENTH QUADRENNIAL CONVENTION OF THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY will convene at Hartford, Connecticut, with the Reverend R. T. Hunter being the host pastor. Dates for the convention are August 1-7. Write the Executive Secretary, Mrs. Emma B. Watson for further details.

The Connectional Council will open in Springfield, Mass., July 29 to August 1. Address of the Convention is 2084 Main Street, Hartford, Conn.

## THE EDITOR TRAVELS

For the second time in the past three or four years the Reverend A. C. Littlejohn requested this Editor to conduct a Youth Revival at Walters Temple A. M. E. Zion Church, Newport News, Virginia. The work of these missions is something we so thoroughly enjoy that it is hard to interpret our feeling of gratitude to our friend for the invitation.

Newport News, as most of us know, is located in Tidewater, Virginia, the only Zion Church of consequence in that section of the Old Dominion State. The church, itself is comparatively a young organization, founded by a dedicated layman who so loved Zion that his desire to worship as he had been taught outweighed the easier task of merely joining another denomination.

Walters Temple Church is one of those unique organizations which has arrived at the point of high success. There is little doubt that its crowded sanctuary, even at times when weather is inclement, is due, in no small measure to its ministry. For a great many years Reverend Littlejohn has been known as an evangelist, but to me, his fruitfulness must be based in large measure on the personal nature of the type of evangelism he conducts daily, in stores, on the streets, in homes. While he believes in mass evangelism most of the people who crowd the church have had that personal invitation to worship wherever he happened to work or live.

Another characteristic of this church is the at-home feeling all children and youth have. Loved so devotedly by the minister they instantly know him as their friend. Because of this at-homeness, it is not unusual to find a full church at the Sunday School hour, and because there is no room in the sanctuary for them at 11:00 A. M. great emphasis is placed on their spiritual attainment in these classes. It should be stated that this study period is longer than that found in many schools.

Plans are in the making to expand the facilities of the church as much as possible but one knows that when these changes and rebuildings are accomplished Walters Temple will still be inadequate for the people who flock to her doors.

The success of this congregation dates back to the sacrificial nature of Reverend Littlejohn, himself. He requested appointment to this dying congregation simply because he knew that if something were not done, Zion would not long exist in Newport News. To min-



ister this church he not only gave up a well paying presiding eldership but clearly understood a definite lowering of his income.

At our last visit to this church we felt that the young people should become conversant with the basic beliefs of our church. Therefore our discussions hinged around the following: Worship, How and Why, Prayer (with emphasis on the Lord's Prayer), The Ten Commandments, The Articles of Religion, The General Confession, Its meaning and place in the life of a Methodist, The Apostles' Creed, The Meaning of Church Membership, and The Church. This year, knowing that many of the young people would have been members of the first group we discussed the following: matters as drawn out of our opening message on the three expectations of God: The matter of Justice (Amos), God, His Love (Hosea, And Jesus Christ), Our Church as God's Vehicle, The Influence of our Crowd and our Decisions, Our responsibility for others and finally, Making Our Own Decisions for Christ.

At the conclusion of this week of activity we noted that we had experienced an average attendance of some 69 young people for the five two-hour sessions. Perhaps the greatest item was the feeling of the ministry that we had been able to broaden the religious thought of the young people of the congregation.

For some reason we always leave Newport News with a feeling of regret. First, because of ministerial association and again, because of the abiding faith of young people who are a real part of Zion Methodism. The closing night, as they did a prior occasion, these young people organized, prepared and served refreshments to all in attendance, attesting to their training in home-making as well as fellowship. Anyone's heart would have been made glad just to sample the cakes baked by 15 year old girls in this congregation.

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Albert Crews, an executive of the Broadcasting and Film Commission of the National Council of Churches, died suddenly of a heart attack in his home in Port Washington, New York, on Sunday night, May 10. He was 51. For the past two years Mr. Crews was director of program promotion and station relations for the Broadcasting and Films Commission.

## THE FORGOTTEN YOUNG PEOPLE OF LITTLE ROCK

A few days ago one of the young people involved in the integration effort in Central High School, Little Rock, Arkansas, received her diploma from the Lincoln School, New York. The event received due note in most of the nation's press and no doubt Minnejean received world-wide congratulations on her attainment. The A. M. E. Zion Quarterly Review joins with this press not only in congratulating her but all with whom she is associated as well as to those still battling to attain good school opportunities in every section of our country.

Our concern, however, goes far beyond this point, for one cannot visit Little Rock, today, without recognizing that which is all too apparent, for here is a situation in which those young people who desire, suddenly find the ordinary pursuit of education difficult if not well-nigh impossible. Of course, in every city, there will be teenagers who are not convinced of the need of education and, while we recognize the vital necessity of guidance here, we are more concerned with those who have that vital longing to complete high school training and go on to collegiate fields.

Few know, or care, perhaps that there are scores of Little Rock young people traveling miles to get some type of education. In cases, it is admitted that even this offering is so inferior that it may be they are merely wasting their time. But of deep interest is the basic desire to forge ahead.

This Editor is concerned with the lot of 15 young people, members of Payne Chapel, Coleman Chapel and St. Paul, churches affiliated with the A. M. E. Zion denomination. To bring to adulthood a generation of young people ill-fitted to cope with life's problems, courts a type of disaster we shudder to comprehend. This world demands more than the ability to read and do simple arithmetic. For a number of years, now, high school education has been deemed a must and those who fail to get this far in formal training face life with more than the proverbial two strikes against them. Handicapped young people in any church means a handicapped church, especially in these days when great problems and great tasks face Christianity.

This Editor appeals to Zion Methodists everywhere that at least the opportunity for a better education will be offered these 15 young people somewhere. There is small doubt that they or their parents can successfully make up that which the closing of the Little Rock

Schools has lost. Financially, the acquisition of a high school education may now stand beyond their reach. These fifteen youth are ours. THE CHURCH IN ARKANSAS MAY DEPEND ON THEIR TRAINING AND LEADERSHIP.

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### THE GENERAL CONFERENCE

Less than a year away is the convening of the Thirty-sixth quadrennial session of the General Conference of the A. M. E. Zion Church. This Editor is by-passing all the common words usually written such as *crucial*, *critical*, etc. but any person interested, first in Christianity, and then in Zion Methodism as the Negro has been able to express it over these 175 years, will not be able to travel to Buffalo intent on the elections of church leaders and then return home.

There is a grave necessity to clarify in the minds of many people the position and authority of this Quadrennial body itself. Of course, we must determine our affiliation as a denomination before this can be done. It has been this writer's position that the A. M. E. Zion Church is, first of all, a Methodist group, and, being Methodist, our traditions and constitution are therefore rooted in that which Methodism did prior to our separation in 1820. In no work did our pioneering fathers abrogate this heritage, so we must assume its existence. This writer has pointed up some changes that were to be noted in the Discipline of 1820, changes which existed as well in disciplines (two we know exist) of 1856. Except for this area of change, much stands as revealed in the Mother church.

The Discipline of 1820 recognized both the influence and position of the Methodist Episcopal Bishop and in so doing carried over into our own church life the practices of the Mother denomination. It changed, in part, only one item of the constitution as revealed in the work of the General Conference of 1808, that having to do with the delegated body (representation). It recognized the General Conference as a delegated body, and to this day, carries out the thinking that Bishops and General Officers have the right of the floor but not the right to vote since they are not elected by the Annual Conferences. According to Neely, Bishops were to act as presidents of this body, ruling on points of parliamentary law, but not to decide points of ecclesiastical law "for the General Conference was to be the interpreter as well as the maker of Church law. This relation of the general superintendents to the General Conference has been respected



by bishops, and jealously guarded by General Conferences, as the records show.”

The General Conference was to be a law-making body. “It was to have power ‘to make rules and regulations’ for the Church. This language covers enactment of laws and directions for carrying out these laws, and also of any direction which might be deemed necessary in the conduct of the Church.”

The Reverend Thomas B. Neely in his book *A History of the Origin and Development of the Governing Conference in Methodism* (New York, 1893) states further: “In order that there might be no mistakes as to the scope and power granted to the delegated General Conference, the instrument specifically states that ‘The General Conference shall have powers to make rules and regulations for our Church’.”

Appended, however, were six restrictive paragraphs: doctrine, ratio of representation, episcopacy, the General Rules, the rights of ministers or members to legal protection in their status as ministers or members, and the use of publishing house income.

There are some common sense angles to the power of the General Conference which we dare not ignore. If the General Conference does not have power it cannot delegate power or authority. Its elections are empty and meaningless. By the same token, it must have authority over those whom it elevates or the created become greater than the creator. It must be orderly, in all its activities or one can question its relation to God, and Jesus Christ. Its acts, whether right or wrong, are its property and no force within the church has the right to change records to suit his or her ends. This Editor can recognize the need to bring within harmony with existent church law all acts of the body, but this must be done NOT IN THE JOURNAL OF THAT BODY but in subsequent interpretations or clarifications.

This Editor acknowledges the fact that all too frequently the church fails to examine closely that which might prove either embarrassing or policy forming in years to come. For years, for example, Bishop Small’s Code of the Discipline has been quoted without any major dissent. Since that is so we quote him here “In the Methodist

Church, the General Conference is the body supreme. It is independent in its actions—from it there is no appeal. It is rather legislative than judicial—its only judicatory act is to hear appeal of ministers.”

To curtail the power of our Supreme law-making body is to bring about a situation that cannot be justified. As we have stated above—to limit and restrict our Quadrennial Conference beyond reason is to take from it that very commodity which it in turn gives to every person who is the recipient of its acts, the power to serve as its agent.

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Tributes from all parts of the nation were acknowledged at a special memorial service held in Rochester, New York, during the latter part of April for the late Harper Sibley who died suddenly April 25th while on a visit to Santa Barbara, California. One of the nation's outstanding business leaders, Mr. Sibley was equally well known for his tireless efforts through the churches in behalf of the world's hungry and homeless people. As chairman of Church World Service for more than a decade, Mr. Sibley helped to guide the policy and programs of 35 Protestant and Orthodox denominations in their global relief and rehabilitation work.

Mr. Sibley was a former president of the United States Chamber of Commerce and a past president of the National Council of the YMCA. At one time he served also as treasurer of the Federal Council of Churches, which merged in 1950 with 12 other agencies to form the National Council of Churches.

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The passing of Dr. F. Claude Spurgeon, June 2, in Philadelphia saddened the denomination. Dr. Spurgeon had attended the Philadelphia and Baltimore Conference and was stricken during the balloting for delegates to the General Conference. He was rushed to the Philadelphia General Hospital and for a time, hope was held for his recovery but it was not to be. Bishop William Andrew Stewart spoke at the Washington services held in John Wesley Church and presided over by the Reverend Dr. E. Franklin Jackson, the minister. Present also were Bishops H. T. Medford, Stephen Gill Spottswood and retired Bishop W. W. Matthews. Attending also were the following General Officers, D. W. Andrews, W. S. Dagon, Clinton Hoggard and the Editor. Dr. Spurgeon was laid to rest in his home town of Johnson City, Tenn., with Bishop R. L. Jones in charge.

## LOOKING AHEAD IN BOOKS

One cannot be a successful leader coasting along on the material one acquired in his formal educational days. A good leader is always alert for new tools and new ideas. The A. M. E. Zion Quarterly Review attempts to bring to its readers books which we think are essential to a minister's on-going program. In this issue we are presenting recent publications which can be of invaluable aid in the training of an ordinary membership. Noted carefully, one may see that each book fills a place in the deepening spiritual life of the congregation.

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### I BELIEVE IN GOD

One of the Know Your Faith series, I BELIEVE IN GOD is an inspiring, reverent exposition of some plain and simple truths that support and confirm our belief that God is real.

Bishop Harrell first affirms that we can believe with assurance in the reality of God. Then he shows how God is revealed in nature, in man, and in Jesus Christ. Finally, he demonstrates that it is only through faith that we can come into knowledge of and fellowship with the living God.

Costen J. Harrell is a bishop of The Methodist Church. Consecrated in 1944, he has served as resident bishop of the Birmingham and Charlotte, North Carolina, areas, and has taught at Candler School of Theology, Emory University. He is the author of FRIENDS OF GOD, WALKING WITH GOD, and other books.

Books in the Know Your Faith series are brief inspirational treatments of important areas of the Christian faith, designed to answer the average person's questions about his beliefs and to strengthen his faith. They are written in simple, nontechnical language by well-known religious leaders.

Abingdon Press, Nashville 2, Tenn., Sept. 8, 1958      64 pages—\$1.25

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### I BELIEVE IN JESUS CHRIST

Out of Dr. Bowie's rich experiences comes a new addition to the Know Your Faith Series showing how we learn to say, "I believe in Jesus Christ," and what we mean when we say it.

Beginning with his own earliest recollections of Jesus, Dr. Bowie



then describes him as he appeared to men in his career here on earth—Jesus as he is pictured by the writers of the Gospels. The next chapters show the power of the living Christ—the Christ who can come to a person individually and can change his life completely; and the Christ who, working through us, can bring this world to a closer likeness of the kingdom of his Spirit.

Here is a belief in Jesus Christ simply and clearly proclaimed, in an atmosphere of mediation and devotion. This book is designed to help the reader to see Christ more clearly and believe in him more fully.

DR. WALTER RUSSEL BOWIE, writer, minister, and teacher, is one of the most beloved figures among contemporary religious leaders. He is the author of many books for readers of all ages. Abingdon Press, Nashville 2, Tenn., Jan. 5, 1959. 80 pages—\$1.25

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### I BELIEVE IN THE HOLY SPIRIT

As a part of the Apostles' Creed we say, "I believe in the Holy Spirit"—yet this term is vague to many of us. In *I BELIEVE IN THE HOLY SPIRIT*, one of the Know Your Faith series, Ernest F. Scott presents a clear, concise discussion of what we may believe about the Holy Spirit.

Beginning with a brief summary of the growth of the idea of the Holy Spirit, he continues with a discussion of what the Spirit does, its relation to God and Christ, and its relation to man. He concludes by suggesting how we may find the Holy Spirit and how it can bring about a dynamic change in our lives.

The late Ernest F. Scott, minister, professor, and author, was a member of the faculty of Union Theological Seminary in New York from 1919 until his retirement. His other books include *THE ETHICAL TEACHING OF JESUS*, *LITERATURE OF THE NEW TESTAMENT*, and *MAN AND SOCIETY IN THE NEW TESTAMENT*.

Abingdon Press, Nashville 2, Tenn., Sept. 8, 1958. 64 pages—\$1.25

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### I BELIEVE IN THE CHURCH

"The CHURCH is the chosen community of God! . . . He wills that the whole world become a community. . . . It is not an organization thought up by men. Rather it is a community of people who are

called by God and who have responded in faith to Jesus Christ. . . . In the Church, God in Christ dwells with people in the Spirit, and through it, people find comradeship in a common witness and service to the Gospel," states Dr. Elmer G. Homrighausen in the first chapter of *I BELIEVE IN THE CHURCH*.

Dr. Homrighausen discusses the church as the chosen community, the body of Christ, the herald of the gospel, the place of common worship, the school of personal Christianity, the responsible community, the divine-human fellowship, and the bearer of the Christian tradition. In a clear and convincing style, the author presents the church as an integral part of God's plan for mankind.

DR. ELMER G. HOMRIGHAUSEN, noted lecturer and author, is the dean of Princeton Theological Seminary and the chairman of the department of practical theology. He has contributed to the *Encyclopedia Americana*, *Colliers Encyclopedia*, *The Interpreter's Bible*, and many others. Dr. Homrighausen has been editor of *Theology Today* since 1946.

Abingdon Press, Nashville 2, Tenn., May 11, 1959. 112 pages—\$1.50

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## I BELIEVE IN IMMORTALITY

"To strengthen personal conviction in the reality of life after death and thus provide a powerful incentive for living nobly now," states Dr. John Sutherland Bonnell as the purpose of his book *I BELIEVE IN IMMORTALITY*.

Man has always wondered about immortality and wanted to know more about it. In this sincere, thoughtful, and readable handling of a great theme, Dr. Bonnell discusses the questions that people ask most often, such as: Why do we believe in immortality? How important is this belief? What will life after death be like? How does my belief in immortality affect my life now? The answers Dr. Bonnell suggests will help every reader formulate certain basic beliefs about life and death.

ABOUT THE AUTHOR: JOHN SUTHERLAND BONNELL has been senior minister of Fifth Avenue Presbyterian Church in New York City since 1939—the second longest pastorate in the history of that church. For many years he has conducted a weekly radio program. He is also well known as a lecturer and a writer.

Abingdon Press, Nashville 2, Tenn., Jan. 5, 1959. 96 pages—\$1.25



## I BELIEVE IN MAN

The last in the Know Your Faith series, I BELIEVE IN MAN by Frederick Keller Stamm presents, in five keenly aware and completely understandable chapters, the firm belief in man as a person, as an individual of infinite worth, and as one in whom Jesus believed. Dr. Stamm states that man as a person in his own right has the opportunity to have a firsthand acquaintance with God. Not every person, who is given the opportunity, chooses to believe, just as in the day of Jesus' Ministry on earth. As Dr. Stamm states, "God endowed man with the power of choice. Man can choose good, and he can choose evil." By devotion to God through study, prayer, and service man can overcome the evil, or sin, which seeks to overrule his life. Jesus believed in man. His main interest was people—sinners included—and he believed that all men could be redeemed.

DR. FREDERICK KELLER STAMM, a well-known Congregational minister, is now retired after 45 years' service in the ministry. Now living in Pennsylvania, he devotes most of his time to writing and guest preaching.

Abingdon Press, Nashville 2, Tenn., May 11, 1959. 80 pages—\$1.50

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The official opening of the new Martin Temple A. M. E. Zion Church, 7150-58 Indiana Avenue, Chicago, Ill., was held Sunday, April 26th, 1959. Bishop S. G. Spottswood was the speaker, the Reverend William M. Poe, minister.

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We record the passing of Mrs. J. R. Respass, wife of retired Dr. J. R. Respass, in Johnstown after more than 50 years of marriage. A few weeks later, Dr. Respass, himself passed at the age of 84.





